THE Eighth Commandment Conſidered in it's full EXTENT;

And particularly, as applicable to the preſent reigning SPIRIT of GAMEING:

A SERMON.

Preached in the Pariſh CHURCH of ST. ANN, DUBLIN, *March* the NINTH, 1760.

ADDRESSED to the Right Honourable the EARL OF SHELBURNE.

By the Rev. THOMAS Mc. DONNELL, D. D. late FELLOW of *Trinity-College, Dublin.*

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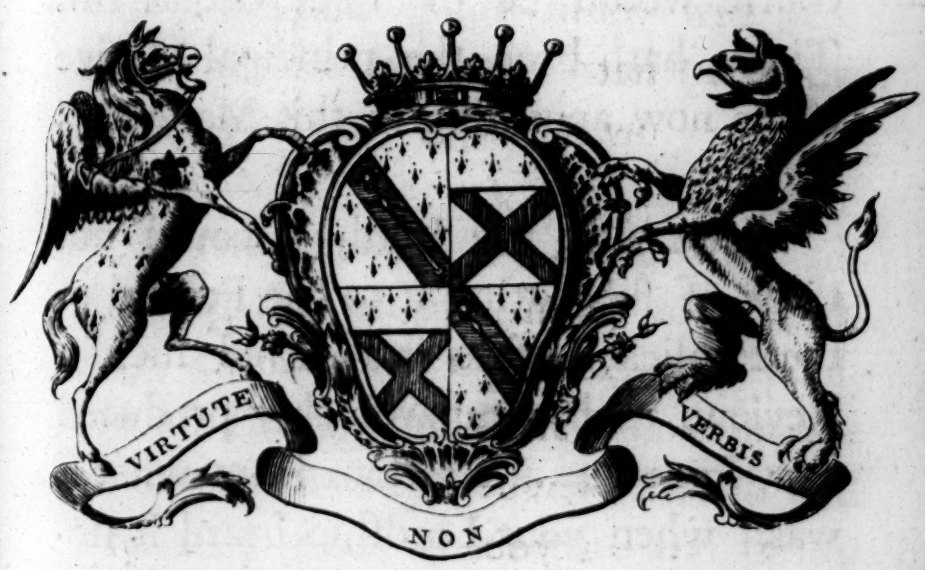

TO THE
RIGHT HONOURABLE
THE EARL OF SHELBURNE.

MY LORD,

THE Opinion, which your Lordſhip, amongſt other reſpectable Perſons, was pleaſed to conceive, that the Publication of the following Diſ-

courſe would be of ſome Uſe at this Time, hath been the principal Motive of its now appearing in this Manner.

HOWEVER, my Lord, I could not think of ſubmitting it to the Peruſal of the Publick, before it received ſuch a Review, as hath unavoidably produced in it ſome few Alterations from what it was, when your Lordſhip heard it delivered; and this, in order to render it as full and as pertinent, as poſſible, to the too general Practice of a Vice, which, although moſt pernicious in it's Conſequences, yet by the Influence of it's Profeſſors, is become the reigning Faſhion; for in Truth, my Lord,

Iliacos intra muros peccatur et extra.

BUT whatever Effect, my Lord, this may have, I am perſuaded the ſingular Example, which your Lordſhip affords, even with Regard to the particular Exceſs

ceſs inveighed againſt here, will be of more Service than the moſt perſuaſive Oratory of the Pulpit.

I THERFFORE, my Lord, by addreſſing this little Piece to your Lordſhip, embrace the Opportunity to point out an Example of One, whoſe private Character doth Honour to his Birth and Fortune; and whoſe true and ſteady Zeal for Virtue and Religion, hath guarded againſt the Force of the moſt prevailing and moſt faſhionable Vices.

I am, my Lord,
with all due Reſpect,
Your Lordſhip's
moſt devoted, and
moſt obedient,
humble Servant,

DUBLIN, *April 5th*, 1760.

Thomas M'Donnell.

THE

Eighth Commandment

CONSIDERED, &c.

EXOD. C. XX. V. 15.

Thou ſhalt not ſteal.

AFTER having provided for the Safety of our Lives, and what is as dear to us, our Partners and Companions for Life, the great Lawgiver, in the wiſe Courſe of his Laws, by this Eighth Commandment draweth a Fence round our Properties and Poſſeſſions, without which, neither Life, nor any of its attendant Bleſſings, could, in any Degree, be either taſted, or enjoyed.

THE Right, which every Man hath to the Goods, which he poſſeſſeth, when the ſame

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are juſtly and fairly acquired, is founded upon Reaſons long ſince approved by all wiſe and reaſonable Men. Nor is it leſs known, what is meant by Property, the Invaſion of which, contrary to Law or Reaſon in any Shape, is that, which is here forbidden by this Command.

I SHALL therefore, in the Firſt Place, endeavour to explain to you, as fully, as I can, the Nature and Extent of this Precept; Secondly, I ſhall make ſuch Obſervations as ariſe from the Subject, and ſo conclude.

AND firſt; tho' all Men may ſeem to know, what is meant by this Commandment, '*Thou ſhalt not ſteal*,' yet their Application of it to ſo few Caſes doth entirely abridge the Intention of the great Lawgiver, and make many Actions, in the Eye of the World, appear void of Cenſure, which yet, in the Eye of God, are clearly comprehended in the full Extent of this Precept.

THE Word made uſe of to expreſs the Crime here forbidden, to wit, *Stealing*, directly means the privately taking away from another Man that, which is his; which he, that taketh it away,

away, hath, neither by Reaſon, or Juſtice, any Right or Claim to.

Now, by cloſely attending to this Meaning of the Word, we ſhall nearly, if not altogether, find out the Nature and Extent of this Precept. For, if we are not to take privately from any Man that, which is his; which is the ſafeſt and eaſieſt Way to come at it; neither are we to deprive him of his Right by any Force, which is, not only putting his Property to the Hazard, but actually endangering his Life.

But, beſides theſe Things, which are immediately in the actual Poſſeſſion of any Perſon, and are therefore more particularly and by Way of Diſtinction, called his Poſſeſſions; there are other Things, to which every Man hath a Right, and may therefore in that Senſe be called his Property; and yet the Uſe and Application of them are for the moſt Part in the Power and Hands of other Men; which yet, if thoſe Men, in whoſe Power they are, detain, they do in that Caſe, privately take away, or forcibly deprive their Neighbour of that, which is as much his Right, as that, which is actually and really in his own Poſſeſſion.

THUS, there is a mutual Right between Man and Man to all Acts of Humanity, that each hath in his Power, or Opportunity, to render unto another. The really Poor, and truly Diſtreſſed, have a Right to that Aſſiſtance and Charity, which God hath put in the Hands of the rich and powerful: And ſo on, with Regard to the ſeveral Relations of Life, there are Duties due reciprocally from one to another, which he, that detaineth, is not only inhuman, cruel, and uncharitable, but a Thief and Robber of that, which his Neighbour and Fellow-creature hath a natural Right to, and a juſt Demand upon him for.

As then there are diverſe Ways of doing Good to our Neighbour, ſo there are as many of Stealing from him. The vulgar Acceptation of the Word is but one of theſe Ways. And, altho' it be puniſhed to a Degree beyond what may ſeem equal to the Crime; yet that it ſhould be ſo, there are many wiſe and weighty Reaſons: Among which this one is of no mean Conſideration.

THIS peculiar Sin of Stealing is ſeldom, or never practiſed by any, but thoſe of low Parts,

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as well as, of low Condition. Now, if a leſs Puniſhment, than Death, were inflicted upon ſuch Offenders, their Capacities not being ready, or quick, enough, to ſhew them the Malignity of a Sin, which the Fear of Death only makes terrible to them, the committing thereof would be ſo frequent, that Mankind would be altogether at a Loſs for that Fence to their Property, which even now, the laſt Puniſhment, that can be inflicted, doth but barely afford them.

THERE are, indeed, other Species, of this Crime, which, it muſt be owned, altho' not puniſhable by Death, are yet of worſe Conſequences, than this of Theft. But then, as they, from their Nature and Circumſtances, are removed from the lower Claſs of Mankind to thoſe, who have ſomething to loſe, if detected in their Crimes; ſo therefore the immediate Conſequences of ſuch Diſcovery are of much more Weight to deter this Order of Men from incurring the Penalty allotted to their Crimes, than even Death is to reſtrain him, that hath nothing to loſe, from ſtealing his Neighbour's Goods.

THE Sorts of Crimes, here implied, are thoſe Frauds, Deceits, Over-reachings, and Cheats,

Cheats, which Men are but too ready to impoſe upon one another, in the ſeveral Occurrences of Trade and Traffick in the World.

And, that the Conſequences of them are more fatal to Men, than thoſe of meer Theft, is plain from hence: What is ſtolen, or robbed from us, we immediately know; and therefore we are at once acquainted with the worſt, that can befall us: But when we are impoſed upon in the Way of Commerce, Bargain, Loan, or Sale, we do not ſo immediately perceive, where we ſuffer; we proceed in our Error thro' a Belief, that we are poſſeſſed of that which in reality we are not; until in the End, being obliged to make Good our own Engagements, our Credit, or Fortune, is forfeited to thoſe, who had but too good Reaſon to expect better Treatment from us.

But, however hard this may be to thoſe, who have been thus unhappily deluded: Yet they, who have impoſed thoſe Frauds and Deceits, thoſe Cheats and Lies upon Mankind, if ever they happen to be found out, as it is great Odds, but they ſome Time or other will, do dearly pay for that infamous Lucre and Gain, which

which their Diſhoneſty and Artifice have in vain procured them.

The Difficulty indeed to detect, thoſe cunning and artful Plunderers of Mankind, is no ſmall Encouragement to the keeping up of that dangerous Fraternity.

To rob, or ſteal, requires neither great Abilities of Body or Mind. The loweſt Rogue will do the one; while nothing but a large Stock of daring Impudence is wanting, to make him commit the other. But to cheat and deceive, to be dexterous in all the Branches of Impoſition and Fraud, require a peculiar Caſt of Mind, a Kind if I may ſo call it, of petty Genius, aptly turned to all the ready Arts of Cunning and trickful Dealing; a Genius, that can hit off a Lye, or dreſs up a Cheat, ſo that the one, may never be ſuſpected for Impoſture, nor the other taken for any Thing elſe but plain and open Truth.

But, altho' there is this Difference of Qualifications in the common Thief and the artful Cheat; yet they are but different Sorts of the ſame Kind of Stealing. The Thief ſteals your Money; and the Deceiver does the ſame Thing, while

while he maketh you believe, that you have more for your Money than you really have: And altho' the Lot of the detected Thief, or Robber, be Death at the laſt; yet the Fate of the detected ſenſible Double-dealer is ſo much the more miſerable; as the Quickneſs of his Parts, now no longer permitted to deceive, giveth him a proportionable Senſe of the Infamy, in which his former Miſapplication of them hath, at length, deſervedly overwhelmed him.

Of this Kind of Fraud is the taking Advantage of another's Ignorance, want of Skill, or Neceſſity in Buying, and Selling.

For he, who knowingly preſumeth upon any one of theſe Caſes, and ſelleth a Thing for more, than it is reaſonably worth, robs the Buyer of as much Money, as exceeds the real Price of the Commodity: As he again who buys a Thing for leſs than it is worth, knowing the Seller to be under one or other of the above Circumſtances, and acting ſolely upon that View, ſtealeth from him, that ſelleth it, juſt as much as what he payeth is wanting of the rateable Value of the Thing bought.

It is therefore incumbent upon every Man, who would not incur the Cenſure of the Breach of this Command, to be true and juſt in all his Dealings: For the leaſt Deviation, from this Rule, is leſs or more a Tranſgreſſion of the Precept, according as the Matter in Queſtion is leſs or more of Conſequence to the Good and Benefit of Mankind.

Nor will this laſt Conſideration, however, leſſen the Malignancy of thoſe Frauds and Cheats, ſo reputably made Uſe of in all Kinds of Sports and Games, where the leaſt Hazard, or Chance, admits ſuch Advantages to be taken.

For, altho' the Things themſelves are of little or no Concern to the true Intereſt of the World, yet the diſmal Conſequences, which follow the Exceſs of the Practice, and the Danger of the young and unexperienced being made Preys to the inſatiate Avarice of the Skilful and Expert, do put thoſe Frauds, at leaſt, upon a Footing with others of a more ſerious Kind.

And however the Practiſers of them may, thro' the falſe Vogue of the World, paſs un-

puniſhed; yet be ye well aſſured, that God will Deal with them according to the deſtructive Intentions of their Hearts, and repay, with juſt and weighty Sorrows, the final Effects of their enſnaring and idle Recreations.

Our very Language hath for ſome Time ſhewn, how far the Name of a downright Gameſter, a Name, one would think opprobrious enough, falleth ſhort of the Baſeneſs of his Character; and hath deſcended therefore, juſt as he deſcendeth, to the coarſer Term of an arrant Gambler; a Term, borrowed from the Scum and Refuſe of the People, thoſe common Cheats and Sharpers, who ſit lurking in the thieviſh Corners of the Street to raviſh and ſpoil the Innocent; and yet, but too juſt, is the Application of it here; for the Thief, who picks your Pocket, hath not, perhaps, a more low and groveling Mind; and could the Gameſter as dextrouſly do the one, as he can the other, the Sordidneſs of his Diſpoſition, did his Neceſſities require it, would, I fear, incline him, as readily, to thieve and ſteal, as it doth now to trick and cheat; and a Pack of Cards, or a Pair of Dice, would often give Place to the

the more ſure *Expedient* of plundering at once the Purſe, or Pocket, of the firſt he met with.

NAY, often, it is the want of a Qualification, which in an honeſt Man would be laudable and meritorious, that makes the Bulk of Gameſters and Sharpers prefer the Gaming-Table to the Road, or Highway: Which, however, did they poſſeſs in any tolerable Degree, they would, from their inſatiable Love of Gold, be rather intrepid Highwaymen, than tame ſharping Cowards, condemned to bear the Inſults of thoſe, who have only that Satisfaction left, for the Money they have been bubbled out of by the Tricks and Knavery of the others.

YET, after all, notwithſtanding the diſadvantageous Lights the practiſed Gameſter muſt appear in to the Eyes of all honeſt ſober-thinking Men; it is almoſt unaccountable how Perſons, even, of the higheſt Rank and Figure can, *entirely*, give themſelves up to this ſhameful and ſcandalous Folly: Which paſſionate Purſuit of theirs, however, doth not, at firſt Sight, ſeem to ariſe from the ſame vicious Inclinations with thoſe of the profeſſed Sharper and Gameſter; and yet, upon ſtrict Enquiry, will be found to proceed from little better: And

tho' the meer Love of Money may ſeem to be the leaſt acting Principle, in the Breaſt of the rich and opulent Gameſter; yet, I doubt not, but to make it appear to be as ſtrong and as as potent in his, as in that of the meaneſt Sharper.

For, in the firſt Place, would Play be as agreeable, where Money is not played for, as where it is? Every Man will be ſo ingenuous as to confeſs, that it would not.

And yet, to evade the Force of this Confeſſion, they will tell you, they would rather make at Play, for Example, Five-Hundred Pounds, than obtain, by Way of Preſent, Five Thouſand Pounds: Which, if allowed, they think, clears them from all Imputation of being covetous, or greedy, of another's Wealth.

Yet, allowing them all, that this Argument maketh for them, will it amount to this; that they would rather win ſo many Games, altho' they played for nothing, than have ſo many Hundred Pounds thrown in their Way? Certainly it will not; and yet, until they can honeſtly ſay ſo, they can in no wiſe get clear of being thought covetous.

For,

For, as it is plain, there would be no Pleaſure in Play without the ſtaked and expected Prize, ſo it is as plain, that this Pleaſure ariſeth from the Proſpect of the Gain in Hazard: And although it is pleaded in Anſwer to this, a leſs Gain with Play gives exceedingly more Pleaſure, than a much greater unexpected Gain without it; yet, to the Paſſion of Avarice, here is another joined, the Gratification of which in ſome Sort maketh amends for the ſuppoſed Diſadvantage; and that is, our Pride, or Vanity: Proud that our Skill in the Arts of Gaming ſo far exceeded that of our Adverſary, as manifeſtly to give us ſo great an Advantage over him.

Add to this, that we attribute all our Acquiſitions to our own Merit; obliged to no Perſon for them. Whereas, in the Caſe of a Gift, we are under ſuch Obligations to the Benefactor, as will make a Man, of the leaſt Senſe of Gratitude, uneaſy, 'till he hath it in his Power to return, or properly to acknowledge them.

So, that this ſeemingly diſintereſted Gameſter appeareth after all, not only covetous, but proud and vain: Vain, in the moſt ridiculous Senſe, by aſſuming to himſelf the whole Merit of his Succeſs; when, if he hath played

honeſtly, the Cards, or Dice, or, to ſpeak more properly, Chance, or Fortune, have done the greateſt Part.

But that, which puts this Matter beyond all Doubt, is, that even this diſintereſted Adventurer muſt own, that he would rather win a large, than a ſmall Sum; which Preference muſt plainly ariſe from the meer Love of Money, or proceed from no Cauſe at all.

But, notwithſtanding all theſe Suppoſitions of a diſpaſſionate Player, I believe, Experience and Facts daily ſhew, that there is really no ſuch Perſon.

The pitiful and low Arts, which even thoſe of the polite World make uſe of to ſecure their Succeſs; of thoſe, I mean, who *entirely* devote themſelves to Gaming and Play; do demonſtrate to what a Degree the ſordid Love of Money poſſeſſes their Minds: And the many ſhocking Inconveniencies and Diſtreſſes, which the ſame Paſſion expoſeth it's Votaries to, eſpecially thoſe of the ſofter Sex, are ſo many Evidences of the great Havock and Pillage, which Exceſs of Play doth frequently make upon the moſt opulent and ſplendid Fortunes.

For, by theſe Exceſſes, are not the innocent Parts of each Family robbed of what ſhould have

have otherwiſe contributed to their Being and Support? Do we not rob ourſelves of thoſe Bleſſings, which Providence hath been pleaſed to beſtow upon us? Is not the Publick robbed, and cheated of thoſe Benefits and Advantages, which it had Reaſon to expect, our precious Time, otherwiſe more uſefully employed, might have conferred upon it? Is not our Poſterity often defrauded and ſtripped of it's Inheritance, the natural Rights of their Birth and Station? Nay, where the Injury, where the Robbery is not ſo direct and viſible, there may yet be Robbery, derived from the ſelf-ſame Source, full as criminal and ſtill more extenſively pernicious: I mean, the Robbery of our Dependants, our Tradesfolk, and thoſe we deal with for the common Neceſſaries of Life, not to mention the Ornaments and Luxuries of it.

And where does this end again?—In Failures of Trade, Breaches of Faith and Bankruptcy; Calamities, which every Man, who hazardeth his Fortunes at Play, hath perſonally a greater Hand in, and is more accountable for, than, perhaps, he ſeemeth at all aware of. But, above all, by this fatal Extravagance, do we not miſerably defraud our own Souls, while thoſe Hours,

Hours, which ought to be ſpent in providing for their Happineſs, are ſacrificed to the *helliſh* Horrors of a Midnight Rendezvous at a Card or a Gaming Table?—If I ſeem too bold in giving the frequent Occurrences of ſuch a Meeting this ſhocking Appellation, do but form to yourſelves the following Picture, and then judge whether I properly ſtile them, or no.

THE various Anxieties, with which the various Turns of Play do naturally diſtract the Minds of ſuch a mixed Company, imagine painted in the Couutenances of the whole Aſſembly.

HERE one, elated with the Succeſs of the Night, and conſcious of the Pre-eminence his good Fortune hath already given him, ſwallows with greedy Eyes the yet diſputed Heaps, which, when poſſeſſed, muſt in his Opinion, add infinitely more to his Opportunities of further Gain; while the Hazard, which every Card, or Throw of the Dice, expoſeth his Hopes to, giveth a thouſand Diſtortions to his Face; which his attempting, every now and then, to ſmooth into a forced Serenity and Calm, doth but the ſtronger ſhew the Convulſion of Paſſions within.

JOY,

Joy, Hope, and Fear alternately form his Countenance; while Pride, Avarice, and Diſtruſt are the viſible Springs of each: Proud of the Advantages he hath already gained; greedy nay, inſatiate for more, altho' to his Adverſary's Ruin; and miſerable in the Apprehenſions of not totally effecting it.

If this then be the true Repreſentation of the Winner's Caſe, what muſt be that of the unfortunate loſing Gameſter?—Shame—Diſcontent—and Terror—Impatience—Deſpondency—and Deſpair.

For what Gameſter is Philoſpher enough to bear his ill Succeſs without feeling leſs or more of theſe Paſſions inProportion to theLoſs of his Wealth or Fame? Since, as we have obſerved before, the Pleaſure, which the Reputation of a ſkilful Player yieldeth, muſt be counterbalanced by the Grief and Shame, which the loſing Gameſter feeleth, even, from the Diſrepute, which his ill Succeſs bringeth upon him.

When the Soul then is once poſſeſſed with theſe fretful Paſſions, it is ſcarce poſſible, but they

they muſt render horrid the moſt pleaſing Countenance. The faireſt Face cannot eſcape the diſmal Gloom, which unſucceſsful Play, one Time or other, caſteth over it.—Is it not to be wondered then, that the faireſt Faces ſhould be the fondeſt of hazarding this loathed Deformity?

NAY, theſe outrageous Affections, with their no better Companions, Malice and Reſentment, Spite and Fury, do ſo disfigure every Feature, that a loſing Gameſter, in the very Act, is a quite different Perſon from himſelf, when diſengaged from the Enchantments of Play. — Enchantments, indeed, I may call them, when they produce ſuch ſtrange Metamorphoſes.

BUT, if the Eyes and Looks are expreſſive of this dumb Horror; how do the actual Torments felt within, provoke the unhappy Sufferer to utter Words, full of bitter Railings, horrid Execrations, and the moſt ſhocking Blaſphemies? If the Winner exulteth at his Succeſs, and impiouſly attributeth to himſelf his good Fortune; the deſperate Loſer curſeth, and damns the Cards, the Dice, himſelf, nay, all the World; and, in that impious act flies in the

Face

Face of that Providence, who is the ſole Diſpoſer of all Events, even the ſmalleſt and moſt trivial.

And, altho' the Impatience and Fury of ſome may evaporate only into meer Words; actual Madneſs and Rage do, but too often, poſſeſs others; who, rather than ſubmit to the Ruin, which their Folly hath expoſed them to here, meditate againſt themſelves eternal Ruin hereafter.

To all this Confuſion and Diſorder, if we add, the pale and ghaſtly Viſages of the now-fatigued and almoſt ſtupified Parties; the horrid Wanneſs contracted from the long and continued want of Sleep; the neglected Tapers caſting a dark and gloomy Light; the ſooty and ſullied Hue, which their long and uninterrupted Waſtings have caſt on all around; the diſhevelled and diſordered Air, which the Struggles and Diſputes of the Combatants have thrown the correſponding Habits of the whole Company into; the Din and Buz, which, Joy and Grief, Succeſs and Loſs continually intermix; the whole Scene muſt appear ſo diſmal and ſhocking; and yet ſo lively and ſtrong; that nothing but an Aſſembly of Fiends, mutually contending to deſtroy one another

ther, can, in any Sort, be imagined to equal, much leſs to exceed it.

And yet, there is a Circumſtance not mentioned, that doubleth, if poſſible, the Shame and Horror of the Scene, and maketh it a doubtful Point, whether human Kind be at all concerned in it: Chriſtians, I am ſure, they are not, who, ſolemnly, premeditately, devote to the pitiful Service of Cards, or Dice, the Evening of that Day, which Christ, the Lord of Heaven and Earth, hath, eminently, ſet apart for his ſacred Praiſe and Worſhip.

The very Bell, that ſhould ſummon them to this, is often the Signal to the unhallowed Rendezvous, and as often witneſs to the Breaking up of it. The Prince of Darkneſs is ſerved and attended with all the artificial Blaze of Jewels, Dreſs, and borrowed Radiance; while he, who brought Life and Immortality to Light, is left forſaken to unfrequented Walls, echoing the languid Prayers of a few, unfaſhionable, ſuperannuated Chriſtians.

Shall then *French* Faſhions and *French* Modes bring about, what *French* Arms, and, even

even, *French* Politicks have ſo long in vain attempted?

WILL not God, the jealous God, who is mighty to puniſh, and will not give his Glory to another, pour down the whole Fury of his Wrath upon us for theſe Prophanations?

'SHALL I not viſit, ſaith the Lord, by the 'Mouth of his Prophet, for theſe Things, and 'ſhall not my Soul be avenged of ſuch a Nation 'as this?'

HE hath ſaid it, and he certainly will: And, although the flouriſhing Proſpect of our public Affairs may flatter us with better Hopes; yet the Arm of the LORD will fall upon us, when we look not for him, and, as CHRIST himſelf pronounced againſt the faithleſs *Capernaum*, in the midſt of our Exaltation, bring us down to Hell.

BUT ſecondly; I come now, in the laſt Place to make the few Obſervations I propoſed.

AND firſt, it is obſervable, that the common Thief, or Robber, is a Perſon a-bandoned to all Manner of Vices, of which Idleneſs and Drunkenneſs are the moſt prevailing.

BUT

But, as Idleneſs is juſtly eſteemed the Root of all Evil, inaſmuch as the uncultivated Mind is open to every bad Impreſſion; ſo, is the Portion of the ſlothful Perſon juſtly obſerved, by the wiſeſt of Men, to be Penury and Rags; to avoid which, in the End, the idle and lazy take, what, to them ſeems, the ſhorteſt Way, by robbing others of that, which their honeſt Labour and Induſtry have juſtly entitled them to.

But Idleneſs is never without its Companions, Debauchery and Drunkenneſs; to ſupply the importunate Calls of which, what would barely remove Want and Nakedneſs, will be found to be greatly deficient. Repeated Thefts and Robberies can ſcarce quench the Thirſt of the Drunkard: He goes on therefore heaping Guilt upon Guilt, and probably Murder too, to fill up the Meaſure of his other Crimes; until detected at laſt, as it is moſt remarkable ſuch Offenders ſeldom or never eſcape, the Gibbet, or Gallows, puts at once an End to his Crimes here, and gives a woful Earneſt of his Miſeries hereafter.

If then Idleneſs and Sloth be the natural School of Vice, and more particularly of this one, which my Text forbids, and whoſe certain End is Shame and Infamy, Death and eternal Miſery; Induſtry and Diligence, in our ſeveral Buſineſſes and Callings, muſt as certainly lead us to the Practice of Virtue and true Holineſs.

The viſible great Returns and extraordinary Bleſſings, which, for the moſt Part, attend the induſtrious Man's Labour, cannot fail of having ſuch an Effect upon his Mind, as may make him truly ſenſible of the great Author and Giver of them.

The Gratitude, which ſuch a Senſe muſt produce, cannot but end in the higheſt Expreſſions of Religion and Piety, ſuitable to the Capacity of the Perſon benefited.

And, as to all Acts of moral Honeſty, his Condition and Connexions oblige him to do unto all Men, as he would, they ſhould do unto him; thereby to engage them to protect and ſecure him in the Property of thoſe Poſſeſſions, which the Labour of his Hands and the Sweat of

of his Brow have honeſtly and painfully procured him.

NOT to relieve the unavoidable Wants of our Fellow-Creatures, is, as hath been already obſerved, as heinous a Breach of this Command, as any the moſt notorious Theft or Robbery.

WHAT then muſt it be to rack and harraſs, to oppreſs and grind the Poor? Not only, not to give them what their Condition entitles them to, but to exact and demand from them what they are by no Means able to ſpare?

NOT Feeling, what it is to want, ourſelves, we ſeldom conſider what it is in others. Nay, ſome Men are of ſuch an unhappy Conſtitution, that they muſt, not only feel Diſtreſs, but groan bitterly under its Weight, before they can be brought to ſhew Pity or Compaſſion to their unhappy Brethren.

How then can we ſufficiently admire, and adore the wonderful and juſt Providences of God, who putteth down the Mighty from their Seat, and exalteth the humble and meek; who from him, that hath, taketh away; and giveth

to

to him, that hath not; that each may know and feel, that there is a God, who regardeth the Cries of the Poor, and deſpiſeth the Pride of the Rich; and in Righteouſneſs, Compaſſion and Mercy, buildeth his Throne for ever.

But laſtly, if the poor Man ſtealeth, becauſe he will not work, the Man of Buſineſs and Trade over reacheth and cheateth; becauſe, thro' a ſordid Avarice and inſatiable Thirſt of Gain, he will not be content with the ordinary honeſt Means of Profit, but haſteneth on in the more ſpeedy, but uncertain, Road of Deceit and Fraud; in this too reſembling the common Thief, that becauſe Honeſty is the more tedious, yet the ſafeſt Road, he practiſeth Knavery, as the moſt expeditious and eaſy.

But he, that cometh neareſt to the Character of the notorious Thief, is the notorious Gameſter; who, being above the common Level of his Brother Thieves, chuſes the genteeler, and, indeed, leſs hazardous Employment.

To beg, his Pride maketh him aſhamed, and to dig, his wrong Education renders him unfit; the Sharper therefore muſt ſupport the Gentle-

man; and with good Reaſon; for, if he can but dreſs well, if he can but deal his Cards, and manage his Dice, ſo as to keep the Credit of his Purſe up, he cannot fail, in this well-bred Age, of being the Favourite and Darling of the politeſt Aſſemblies.

I SHALL conclude all in the Words of the Apoſtle, "Let him that ſtole, ſteal no more, "but rather let him labour, working with his "Hands, the Thing, that is good, that he "may have to give to him, that needeth"—— and —— "putting away Lying, ſpeak every "Man Truth with his Neighbour; for we "are Members one with another." —— walking "honeſtly as in the Day; not in Ri-"oting and Drunkenneſs, not in Chambering "and Wantonneſs, not in Strife and Envying; "but put ye on the LORD JESUS CHRIST, and "make not Proviſion for the Fleſh to fulfil the "Luſts thereof."

FINIS.